

HOWNIKAN

PEOPLE OF THE FIRE

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PAID
Shawnee, OK.
Permit No. 395

Vol. 6 No. 8

Citizen Band Potawatomi Tribe

October 1984

Tribe welcomes new tenant



Ken Cadaret, R.N.

As of September 24, the Potawatomi tribal complex has a new tenant and the tribe - as well as the area population - is being benefited in more ways than rent collection.

Kimberly Nurses, a division of Pritchard Industries, has entered into a shared agreement with the Citizen Band Tribe to provide home health care for tribal members as well as the area population at large.

In addition to renting office space, Kimberly has hired Ken Cadaret, director of the Potawatomi Community Health Representative (CHR) Program, as their branch manager. With Kimberly currently picking up 40 percent of Cadaret's salary, the tribe has been able to afford an additional CHR for their program. Cadaret, a registered

nurse, supervises the home health care services delivered by the tribe, as well as the paid services supplied by Kimberly.

"The beauty of this whole operation," says Cadaret, "is that there is no duplication of services but a maximum availability of services for our population."

Services offered through Kimberly include home health care, skilled nursing care, home health aids, physical therapy, speech therapy and occupational therapy. Services can be paid for privately or billed to the patient's Medicare or private insurance policy.

For more information on either the CHR Program or Kimberly Nurses, contact Ken Cadaret at (405) 275-3121

Clinics scheduled

Free hearing aid clinics are held at the Potawatomi CHR Office on the second Tuesday of every month. Between 10 a.m. and 5 p.m. at the Potawatomi Tribal Complex you can receive a free hearing test and information on eligibility for prosthetic assistance.

For further information contact the Potawatomi Community Health Representative Program at (405) 275-3121.

Publication founded

The first issue of a new magazine - **The Native American** - is currently being compiled by Margaret Clark-Price of Incline Village, Nevada and will feature a story on the Citizen Band Potawatomi Tribe written by **HowNiKan** Editor Pat Sulcer - who has also been named to the magazine publishing company's board of directors.

The magazine, promoted as "inter-tribal and non-political" and "by and for Native Americans and friends," will issue its premier edition in January 1985.

According to Ms. Clark-Price, the magazine is still recruiting contributors. Written material, black and white photographs of arts and crafts, poetry, short stories, legends, recipes, herbal remedies, songs and humorous tales are all potentially acceptable for publication.

Subscriptions are available for \$11 annually. For further information contact **The Native American** at P.O. Box 6338, Incline Village, Nevada 89450.

Reagan vetoes Health Act

Tribal and national leaders had an immediate response to President Reagan's veto of the Indian Health Care Reauthorization Act two weeks ago.

"You can only describe the Reagan veto as being unfeeling on the part of the president and a disaster for the Indian Tribes," said Elmer Savilla, Executive Director of the National Tribal Chairman's Association.

The new bill included desperately needed health provisions, including, a catastrophic health emergency

fund, alcohol and drug abuse programs and sanitary water facilities aid.

"It was an outrageous act on the part of President Reagan to veto the Indian Health Care Act," said Morgan Garreau, Tribal Chairman of the Cheyenne River Sioux. "This legislation had input from Indian people in the health field. It was regarded as one of the best pieces of legislation ever put together on Indian health care."

South Dakota Congressman Tom Daschle labeled the veto "a disgrace," adding, "One of the

most dismayed aspects of this veto is the fact that the decision on this was evidently made by people in agencies and departments outside of the Indian Health Service, by people who are not Indian and certainly do not understand Indian health issues."

Another bill of great importance to Indian people - the Tribally Controlled Community Colleges Act - was also vetoed by Reagan two years ago.

(Rewritten from the **Lakota Times**.)

Citizen Band member attends Vietnam ceremonies

The Vietnam Era Veterans Inter-Tribal Association Color Guard has been invited to Washington D.C. to stand vigil at the memorial "Wall" November 4 through 11.

The inter-tribal group is not only expected to stand vigil at the time of the memorial unveiling, but will also lead the ceremonial parade of more than 30,000 Vietnam Vets on

November 11.

Robert D. McKinney Sr., a Citizen Band Potawatomi and a member of the group's national board of directors, will be participating in the historical event. McKinney and 11 other combat veterans will depart the Oklahoma City Vet Center on November 2.

McKinney is also one of five people invited to attend the

induction of Billy Walkabout, the most decorated Vietnam veteran, into the Legion of Honor.

The Native American veterans group receives no funds from government or veteran organizations. The Citizen Band Potawatomi Tribe has contributed a monetary gift to aid these courageous men and their organization.

Classes offered

The Citizen Band Potawatomi Community Health Representative Program is currently taking names of individuals who are interested in taking any of the following emergency medical courses:

First Aid
Basic CPR

First Responder

Emergency Medical Technician
Courses will be offered in the Shawnee area. For further information contact Ken Cadaret at (405) 275-3121 ext. 207, Monday through Friday.

BIA booklet

A 44-page booklet about American Indians, U.S. Indian policies, the Bureau of Indian Affairs, tribal governments and reservations has been published by the Bureau of Indian Affairs.

Illustrated with historical and present-day photographs, the booklet's narrative "responds to the questions most commonly asked about American Indians," said Carl Shaw, BIA public affairs director. It gives a summary of U.S. Indian policies from colonial days to the Reagan Administration's implementation of Indian self-determination. Historical information about the beginning of the BIA, its development and its current programs and budget are included.

The booklet also tells about Indian tribes and their governments, describes a reservation, provides some advice for reservation visitors and reports on the unique status of Alaska Natives. The closing section of the booklet deals with economic development on reservations. It describes activities and achievements on reservations throughout the country and ways that the federal government is working with the tribes to help them reach self-sufficiency.

Individual copies of the booklet are available from BIA area offices or the BIA Public Affairs Office, Code 130, 18th and C Streets, Washington, D.C. 20240. The booklet is not written for children. Shaw said, though it could be useful as an information source for elementary school teachers.



HowNiKan is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of HowNiKan is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for dissemination of information.

HowNiKan is mailed free to all enrolled Potawatomi Tribal members. Subscriptions are \$6 annually for non-tribal members. Reprint permission is granted with credit to HowNiKan or the Potawatomi Tribe. All editorials and letters become the property of HowNiKan. Submissions for publication must be signed by the author and include a traceable address.

Change of address or address corrections should be mailed to HowNiKan, Route 5, Box 151, Shawnee, Oklahoma 74801, or called in to (405) 275-3121.

Business Committee

Chairman — Robert "Leon" Bruno
Vice Chairman — Doyle Owens
Sec/Treasurer — Kenneth Peltier
Committeeman — Max Wano
Committeeman — Richard Whitecotton

Tribal Administrator
John Barrett

Editor
Patricia Sulcer

Admissions workshop

The Association of American Indian Physicians (AAIP) has scheduled a two day Pre-Admission Workshop at the University of Oklahoma Health Sciences Center, November 16-18, 1984.

The purpose of the workshop is to provide counseling and assistance to Indian undergraduate students who are intending to apply to schools of Medicine, Osteopathy, Dentistry, Veterinary medicine, Optometry, Podiatry, or Pharmacy (MODVOP). The workshop consists of lectures and forums conducted by Indian health care professionals. The workshop addresses common problems encountered by Indian students when applying to schools, including: how to select a professional school, how to prepare an application, how to prepare for and navigate the admission committee interview.

Eligibility is limited to Indian undergraduates, junior and senior, and graduate students. Each applicant must submit a current transcript which demonstrates enrollment and recommendations. Selection is competitive and is based on all requested documents. There is no blood degree requirements for attendance, but a Certificate of Degree of Indian Blood (CDIB) will be helpful and used for informational purposes only.

All transportation costs are paid by the AAIP and each participant receives \$20 stipend per day. For applications and additional information write or call:

Association of American
Indian Physicians
6805 S. Western, Suite 504
Okla. City, Okla. 73139
(405) 631-0447

6.51 percent!

There are 3,200,000 adult halfbloods and 6,500,000 adult quarterbloods in the United States, giving a total Native American voting population (quarterblood or better) of 11,320,000, according to estimates by IPAC, Inc.

IPAC is a non-profit Pennsylvania organization that provides information to Native American organizations. These estimates are based on census and tribal figures and are considered fairly conservative.

There are more adult Native Americans in the United States than adult Asians, farmers, Jews, or Hispanics. Based on the total voting-age population, Native Americans constitute 6.51% of the electorate.

Winnebago constitution reaffirmed

John Fritz, the Interior Department's Acting Assistant Secretary for Indian Affairs, has ruled that the attempted removal June 2 of eight members of the Business Committee of the Wisconsin Winnebago Tribe had not followed procedures required by the tribe's constitution.

A group of tribal members sought the removal from office of the tribal chairman and seven others because of alleged abuses in the tribal bingo operation. About 100 armed dissidents had occupied the hall and stopped the operation of the games.

Fritz also notified tribal leaders that he had assigned Fred Ragsdale, a Chemehuevi Indian on the law school faculty at the University of New Mexico, as a special representative of the Department to work with responsible members of the tribe for mutually agreeable solutions to tribal problems.

Ragsdale met with the business committee July 11. He later visited the bingo hall at Lake Delton and talked with those occupying the building. They vacated the building and allowed Ragsdale to inventory its contents and secure it with a padlock. Tribal leaders are scheduled to appear in federal district court for a ruling about the operation of the bingo hall.

The world does not apply

The Pioneering Navajo Times Today, the nation's first Indian daily newspaper, has been criticized for publishing too little local news, giving space instead to world news. An editorial in the August 22 issue agreed that the paper should be a Navajo paper that reflects the Navajo community, but did not agree that this should mean "ignoring the whole world."

The editorial said that the paper had opened a news bureau in the western half of the reservation and planned another "as soon as we can afford it" in the Shiprock area. "We cover more Navajo stories now than we ever have." The editors defended the inclusion of world news by noting that some readers have no access to other papers and the paper is a vehicle for learning about the world away from the Navajo Nation.

"There's news people want to know and news they need to know. Maybe the world falls into the latter category," concluded the editorial.

Navajo Tribe orders store vacated

WINDOW ROCK, Ariz. - A Navajo tribal court judge has given the operators of the Totso Trading Post seven days to remove their personal belongings from the trading post and vacate the business.

Window Rock District Court Judge Tom Tso has also ordered the two operators, Ron Montgomery and Doyle Johnson, to pay a fine of \$1,424.93 (to the tribe for unpaid gross receipts fees) and has told the tribe that it may lease the trading post to another party.

Montgomery, who is the son of a long-time trader on the reservation and who has spent all of his life on the reservation, said the court's decision will force him to declare bankruptcy.

"After today, I am financially ruined," he said, adding that the trading post has more than \$30,000 worth of dry goods and groceries on hand, most of it purchased on credit. The trading post has also given more than \$32,000 worth of credit to some 287 families in the Lukchukai area, most of which Montgomery said will probably not be repaid.

The two started running the trading post in this small Navajo community about 80 miles northeast of here about eight months ago under a temporary operator's license approved between the tribe and Johnson, a Baptist missionary who said he agreed to reopen the trading post after the previous owner left because he wanted to help out members of the community.

The temporary lease was only for six months and although Montgomery said tribal officials had indicated that the tribe was considering granting them a long-time lease, the two received a letter from the tribe on July 23 giving them 10 days to vacate the trading post.

The two made no effort to vacate the trading post and a week ago tribal police, on orders from the tribe, closed them down.

Montgomery claimed that up until the time the police came to close them down, he felt that the tribe was willing to grant him and his partner a long-term lease, primarily because of talks with tribal officials and because of a vote of residents of the community indicating that about 80 percent wanted the lease to go to them.

Ralph Begay, head of the branch of leasing for the tribe, said, however, that he did not think it was very likely that the two would have gotten the lease because they failed to make lease payments on time to the tribe and because the two were violating various provisions of the lease.

Mozella Larney - children's champion

By Keena Lumpmouth

"If ever one child is taken unjustly all children are threatened."

In the words of John Woodenlegs, a Northern Cheyenne, "There is only one child, and her name — children."

Mozella Larney is a full blood Seminole who has been the Indian Child Welfare social worker of the Citizen Band Potawatomi for the past three years. She is also a mother of eight, so she certainly knows children and the parent's point of view. One could also safely assume Ms. Larney knows the Indian Child Welfare Act as well. In fact, knowledge of the I.C.W.A. is a mainstay of her job.

The I.C.W.A. protects all Indian children and their parents. This protection may come in the form of children against their parents or even parents against the courts, but Ms. Larney views it as an aid in keeping the Indian family together. She notes that "in the past Indian children were being taken out of the Indian homes whenever 'they' wanted."

"They" meaning the court system, split parents who were fighting for custody or other interested parties. "They do have the right to know there is some protection and a higher governing body to help them," according to Larney. "Even so people are leery of the courts. They're afraid they will take the kids, but that's just not that easy anymore."

The cases Ms. Larney handles run the scale of children from zero to 18 years of age, foster care or legal representation in court proceedings. She works with more than 50 children, some of whom are from other tribes that don't have welfare workers or where the child is too far out of his or her tribal area to get adequate assistance. Neglect, adoption, abandonment, and child abuse are

very much in existence for these 50 children.

Neglect is the number one problem with Indian families now, while child abuse is more prevalent in the Potawatomi tribe according to statistics. Neglect is often blamed on financial inadequacy and the neglect occurs to the family as a whole. While the Indian child doesn't eat well or get proper medical care, the rest of the family usually suffers in the same manner. Ms. Larney notes that in child abuse cases usually one child in the family is being abused. This is in a family of anywhere from three, six, to eight members.

"Often people ask 'How can you stand it?' (the child abuse)," says Mozella, "but you have to help them. You have to put your values aside, because they need help."

One "typical" neglect case that happens in Indian families is alcohol and drug related abuse, according to Larney. The parent(s) may go over to a friend's house Friday night, have a few drinks, more friends come over and have a few more drinks, then some find themselves in Oklahoma City or somewhere else. Sometimes they don't come back till the next day or day after. When it comes time to facing up to this fact they all say the same thing: "I know I should have gone home...I didn't mean to do it...I know it's wrong." Often this apology is too late. A judge can issue an order to be in counseling and guidance for a period of time. "People don't like that, but it has to be done. Often they (parents) don't believe they are the ones with the problems," she explains. Often apologies for this type of behavior don't cure the problems already occurring in the home. One young woman had to grow up very fast while still in her pre-teen years. Being on her own since age 11,



this woman, in her late teens/early twenties now, has given birth to five children.

Another type of case familiar to Larney is the "throw away." This is where parents, or more often a single parent, elects to "throw away" or "give away" their children. Ms. Larney offers an example of this situation. "One woman came to me with six kids and said she didn't want them anymore nor did she want her mother given custody of them. I informed her that once she signed the release forms, that was it...no more. She understood."

After everything has been done to help the family learn to live together and hopefully stay together — for that is Mozella's main objective and priority — if things still don't go safely, adoption and placement services are then considered. "It seems everyone wants the kids except the mother," she adds. "At this point we do home studies to try and place the children in the right homes for them. We (social workers) write reports and papers for the courts so they (the courts) can't jerk the children out of one bad situation and into another. We feel the courts need to know the traditional Indian ways and culture. Trying to place them back in the Indian ways is important. This is so they won't lose any of their Indian ways."

A 1975 case involved a full blood Indian boy who grew up in a

very wealthy, non-Indian family from the time he was very young — too little to remember his parents and their Indian ways. At this time he was willing to forego the wealth and all other things in his life in order to find his natural parents. His Indian ties were still present after all those years.

Mozella is presently attending training classes on the many facets of a social worker's job. Soon to be included in these is a training course on court-related cases. Many times, she says, these courses are learning experiences for everyone involved, including those giving the lectures. "We, the social workers, are the ones in actual touch with the cases. We are there. We know first hand what happens in a particular situation and we can pass on that information to others," she explains. In a situation where there are only 30 tribal welfare workers in Oklahoma, this can be very helpful. Mozella also noted she has taken some of the staff members of the Pottawatomie Community Health Service (CHS) with her on home visits. On child abuse cases sometimes a professional examination and injury clarification is needed.

"A lot of things go on that no one knows about," she concludes. With the dedicated help of Mozella and the other Oklahoma social workers, maybe not so many "things" will go on that no one knows about.

When things go wrong

When things go wrong in an Indian family and a child must be removed, all efforts are made to place the child with another more suitable Indian family, according to child-care professionals at a conference at the Potawatomi Tribe.

Not so long ago — before the Indian Child Welfare Act of 1979 — things were different.

Indian children were randomly placed with families of any ethnic group. "But they've been around Indians all their life," said Toby Robles, child welfare coordinator for the Native American Center in Oklahoma City.

As it stands now, Indian child welfare workers' goal is to keep the family together, according to professionals during a workshop titled "The Modern Indian Woman, Problems and Solutions."

But if that fails, the parents' rights may be terminated either

by Indian courts or the state.

And should that happen, the Indian social workers then do their best to place the child with another Indian family, preferably members of the same tribe.

It doesn't do any good to place a Kickapoo child whose biological family practiced the old customs and tribal religion with a Cheyenne-Arapaho family who are members of the Catholic Church. The Indian child would feel just as out of place as he would in a white family, Robles said.

But after ties have been severed with the biological family, adopting Indian children can be difficult for a non-Indian family, Robles said.

"Some of the lawyers around the state don't tell people when you adopt an Indian child, you adopt it at risk. The parents could come back and get it," Robles said.

Under federal Indian provisions, if an Indian mother voluntarily relinquishes her parental rights, she may change her mind and petition the courts to get her baby back.

Such was the case in Anadarko last May, Robles said, when a mother gave up her parental rights after stealing clothes and food for her baby.

By June, she wanted her baby back and got it — after a non-Indian family already had petitioned for adoption.

The jobs of Indian child welfare workers are further complicated because they must define abuse and neglect in varying Indian cultures.

"Sometimes things have been called abuse ... outsiders just don't understand," said Richard Hernashey, a case worker for the Comanche tribe.

"Little children misbehave, act real hyperactive. That's what

they (Indian parents) do — threaten to scratch them on the arms or legs. That kind of shuts them up," said Mozella Larney, a Potawatomi tribal case worker.

"They do that in my tribe," said Ms. Larney, a Seminole. "But I don't call it child abuse."

Though outsiders might consider such threats too harsh, Hernashey said many Indians also are military-strict with their children because they themselves attended Bureau of Indian Affairs boarding schools, where discipline was strict.

"I came from Riverside and I thought whippings every day were part of the game," said Hernashey. "But that was not as bad as the first generation (of BIA school attenders), where if anyone spoke Indian, everybody in the building was punished."

(Reprinted from the Sept. 26, 1984, Daily Oklahoman.)

For the record...

**Citizen Band Potawatomi
Business Committee Meeting
Sept. 10, 1984**

Present: Chairman Leon Bruno, Vice Chairman Doyle Owens, Secretary Kenneth Peltier, Committeeman Max Wano, Administrator John Barrett, Pat Sulcer, Ken Cararet, Jack Thorpe, Bill Rice, Richard Whitecotton.

Chairman Leon Bruno called the meeting to order at 8:35 a.m. Secretary Kenneth Peltier read the *minutes from the previous meeting (8/24/84)*. Doyle Owens moved to accept minutes as read; Max Wano seconded; motion passed unanimously.

Chairman Bruno announced that after a review of names submitted by General Council to fill the Business Committee vacancy left by the resignation of C.B. Hitt he would like to recommend that Richard Whitecotton be appointed to that position. Doyle Owens so moved; motion seconded by Max Wano and passed unanimously. The oath of office was then given to Mr. Whitecotton by Chairman Bruno. After the *swearing in Richard Whitecotton* was seated on the Committee podium.

It was noted that a Committee representative needed to be appointed to the *Health Aids Committee* to fill the vacancy left by Mr. Hitt. Richard Whitecotton volunteered for the position. Doyle Owens moved to approve Whitecotton's appointment; Kenneth Peltier seconded. Motion passed unanimously.

It was announced that the *Scholarship Committee* had requested the appointment of Sherry Ellis to fill the vacancy on their committee left by the resignation of Father Vincent. Ms. Ellis is the student counselor for the Shawnee High School senior class. Kenneth Peltier moved to approve the appointment; Doyle Owens seconded. Motion passed unanimously.

Jack Thorpe, Director of the Citizen Band Potawatomi Tax Commission, reported that he had reviewed the *Corporation Code and Tax Code* with consultant Bill Rice and had the following recommendations:

1. The Business Committee should maintain the ability to appoint the chairman of the Tax Commission, as opposed to having a pre-determined Committee member serve.
2. The chief of the tribe should serve on the Tax Commission board.
3. The earnings tax and possessory interest tax should not be put into effect until after legislation is in place and industry established on trust property.
4. A training schedule be worked up for Tax Commission Board Members. John Barrett noted that due to industry interest the tribe needed to have the Tax Commission in operating order by November 1, 1984. Richard Whitecotton moved that Doyle Owens, Kenneth Peltier, Tom Knight, John Barrett and Ben Rhodd be named to the *Tax Commission Board of Directors* and have the authority to appoint an advisory board. Max Wano seconded; motion passed unanimously. Jack Thorpe will establish a *training schedule* for the Board members. Discussion was held on whether or not tribal employees and residents living on tribal trust land should pay tribal taxes. John Barrett noted that Potawatomi income tax could be filed in lieu of state taxes by people who live or work on tribal land. Those persons could then deduct the tribal taxes paid from their state taxes. A default exemption could also be implemented that would exempt individual allotments but mandate payment on lands held in common. Doyle Owens moved and Max Wano seconded tabling further discussion on the issue. Motion passed unanimously.

John Barrett reported on negotiations with a national insurance company that has \$150,000 ready to give the tribe in order to form a re-insurance company. The tribe would establish the company in Arizona, issue a corporate charter and then move the company to Shawnee. The company would then pay corporate income taxes to the tribe. Mr. Barrett felt that the tribe needed to establish an Insurance Commission and appoint an Insurance Commissioner in conjunction with the insurance company's plan. Mr. Barrett will be meeting with Oklahoma Insurance Commissioner Grimes on the matter. Mr. Barrett reported that an Oklahoma bank has also approached the tribe and is interested in moving their headquarters to Potawatomi trust land. This will necessitate the establishment of Potawatomi banking ordinances. Mr. Barrett reported that he will be attending an *archives conference* in Santa Fe the first week of October. Mr. Barrett will also visit the Pueblo community and hopes to establish a *craft exchange* between their tribes and ours. He may also make a trip to Phoenix to get more information on the formation of re-insurance companies.

Discussion was held on the possible purchase of the *Talley building* and property in Tecumseh. Mr. Barrett reported that the Farmers and Merchants mortgage is \$450,000 and the bank will refinance at a tax-free rate for 20 years. Doyle Owens suggested that the tribe offer the bank half the mortgage amount.

Doyle Owens moved that the Tribal Administrator and as many Business Committee members as possible go to *Washington D.C.* to testify on important Senate issues as they arise. Max Wano seconded and the motion passed unanimously. Mr. Barrett will arrange a Washington trip to meet with the

Oklahoma Congressional delegation, IHS officials, bank representatives, the D.C. office of Pierson, Ball and Dowd and Department of the Interior representatives.

WIC and CHR *budget reports* were given by Mr. Barrett.

At 11:00 a.m. the Business Committee made an *inspection* of the convenience store, new commodities building and bingo hall.

Ken Cadaret, CHR Director, gave a report on negotiations with *Kimberly Home Health Care*. Kimberly is the fourth largest home health care company in the country and is interested in opening Oklahoma offices through the tribe. Mr. Barrett and Mr. Cadaret will be meeting with the company president on Sept. 11 to discuss rental of office space and collaboration between Kimberly and the CHR program.

Mr. Cadaret gave a report on *new services* being offered by the tribal CHR program including: well child checks, EMT classes, first-responder training for police, pre-natal and post-partum home visits, first aid and CPR classes. Jack Thorpe gave a report on *Senate Bill 2000* which would allow the Secretary of the Interior to invest all monies in the IIM account with the Secretary of the Treasury to "do with as they see fit." Mr. Thorpe requested the Business Committee to go on record as opposing this Bill and supporting return of Indian monies to Indian tribes. Doyle Owens so moved, Max Wano seconded; motion passed unanimously. Approval was also given to Mr. Thorpe to approach the Oklahoma Congressional delegation concerning the tribe's stand on this proposed Bill.

Jack Thorpe will be requesting *BIA funds* to hold a meeting at the Potawatomi Complex of all Oklahoma tribal leaders on the subject of the current indirect cost contract policy.

In other business:

After discussion it was the consensus of the Committee that *Dr. David Edmunds*, author, should be *adopted* into the tribe.

Mr. Barrett reported that he had been interviewed by the *Scripps-Howard wire service* for a story on his job as Administrator of the Potawatomi Tribe.

It was noted that a *saddle* was given to *Don Perrote* as a gift after his final lecture in August.

Pott. Resolution 84-102 "To support the Consolidated Tribal Government Program in order to provide or assist in the provision of services, goods and other items necessary to promote the common welfare, maintain trust property of the Tribe and maintain the Tribal Police Department" passed unanimously with Doyle Owens moving to accept and Richard Whitecotton seconding.

Pott Resolution 84-103 "Requesting BIA funding for a meeting of all Oklahoma tribal leaders" passed unanimously with Max Wano moving to accept and Kenneth Peltier seconding.

Pott Resolution 84-104 Authorizing John Barrett, Tribal Administrator, to proceed on behalf of the Tribe to form insurance corporations in the state of Arizona for the benefit of Citizen Band Potawatomi Tribal Members passed unanimously with Doyle Owens moving to accept and Max Wano seconding.

Meeting adjourned at 5:23 p.m.

**Citizen Band Potawatomi Tribe of Oklahoma
Business Committee Meeting
Sept. 28, 1984**

Present: Chairman Leon Bruno, Vice Chairman Doyle Owens, Secretary-Treasurer Kenneth Peltier, Committeeman Max Wano, Committeeman Richard Whitecotton, Tribal Administrator John Barrett, Pat Sulcer.

Chairman Leon Bruno called a special Business Committee meeting to order at 8:30 a.m.

Doyle Owens moved to accept the minutes of the September 10, 1984 Business Committee meeting. Kenneth Peltier seconded; motion passed unanimously.

Check signature cards for tribal accounts were signed by Committee members.

Secretary Kenneth Peltier announced that *Tribal Resolutions* passed after June 30, 1984 will be correctly re-numbered with the "84" preface digit changed to "85".

Tribal Administrator John Barrett informed the Committee that the Oklahoma City Indian Health Clinic — where the Tribe sponsors a WIC certification clinic — recently remedied their existing *asbestos hazard* after WIC Director Stan Holder threatened to withdraw the WIC clinic on the grounds of hazardous conditions to pregnant women and children.

Tribal Administrator John Barrett reported that a jurisdictional hearing had been held in front of Judge Powers on the *+\$1.7 million libel suit* brought last November against the Business Committee and Administrator by John Schoeman, Marylynn Hillemeier, Mel Maritt and Bill Burch. Judge Powers ruled that the suit was not against the tribe but was against individuals and therefore could be brought in District Court. The Tribe will be filing an interlocutory appeal on the decision.

Also in the Administrator's report, Mr. Barrett reported on the following items:

- 1) Jack Thorpe has applied for \$75,000 for a BIA training film grant that would focus on the Citizen Band Tribe and its efforts towards sovereign self-determination.
- 2) Dr. David Edmunds, author of "Potawatomis: Keepers of the Fire," is doing an article for the Smithsonian Museum's "Wilson Quarterly" publication that will focus on the advancements and innovations of the Citizen Band Tribe.
- 3) Pat Sulcer, HowNiKan editor, has been asked to write an eight page article on the history and future of the Citizen Band Tribe for the premier issue of "Native American Magazine."
- 4) In the near future the Tribe may be able to purchase a typesetting machine to mesh with the printer of the HowNiKan's system. If the Tribe is able to do its own typesetting for the newspaper, the machine could pay for itself within 4-5 months.
- 5) The Tribe has been approached by a private businessman interested in building a nursing home on tribal trust property.
- 6) The Tribe has made an offer on the Talley property in Tecumseh.
- 7) Mr. Barrett recently testified before the State Health Planning Board on behalf of Greenleaf Hospitals.
- 8) A meeting time has been set for October 22, 1984 for the Business Committee and representatives of several companies to discuss the possibilities of joint projects.

Vice chairman Doyle Owens left the Business Committee meeting at 10:10 a.m.

Mr. Barrett reported that he will be attending an archives workshop in Santa Fe in October and will meet with Pueblo and gallery officials concerning the idea of a crafts exchange.

Jack Thorpe reported that Senate Bill 2000 has passed Congress and is awaiting President Reagan's signature. The Bill has been modified but neither Jack or many other tribal representatives have been able to get copies of it.

Committeeman Max Wano moved to accept Pot. Resolution 85-107 authorizing Chairman Leon Bruno to sign land option contracts with the Marantha Baptist Church and the Absentee Shawnee Housing Authority for the purchase of land and HUD approved construction of a senior citizen's housing project. Kenneth Peltier seconded the motion; passed unanimously.

Kenneth Peltier moved to accept Pot. Resolution 85-108 outlining the legal description of 5 acres of land to be purchased for the elderly housing project

and approving application for trust status of the land. Richard Whitecotton seconded the motion; passed unanimously.

Chairman Bruno stated that he was willing to meet with the Absentee Shawnee Tribe in order to get an agreement for water, sewer and easement services for the housing project.

Max Wano moved to accept Pot. Resolution 85-109 requesting approval from the Absentee Shawnee Tribe for Citizen Band purchase of the legally described 5 acres. Kenneth Peltier seconded; motion passed unanimously.

Max Wano moved to accept Pot. Resolution 85-110 approving an attorney contract with Steve Parker. Richard Whitecotton seconded; passed unanimously.

John Barrett reported that a break-in at the Seminole food distribution building resulted in the loss of seven cases of beef.

Noting the low sales on items other than gas and cigarettes at the Tribal Convenience Store, the Business Committee asked Mr. Barrett to draft a marketing plan to increase sales.

Dr. Francis Levier submitted copies of the proposed Citizen Band Potawatomi Land Consolidation Act to the Business Committee for their perusal.

Chairman Leon Bruno proposed a change in per diem pay for Committee members' attendance at meetings: \$25 for ¼ day; \$50 for ½ day and \$100 for full day meetings. Richard Whitecotton moved to accept, Max Wano seconded; motion passed unanimously.

The Business Committee met in executive session from 12:10 p.m. until 2:10 p.m.

Dr. Francis Levier and Mr. Jerry Fox asked the Business Committee for permission to hire Don McNutt fulltime. Mr. McNutt could be used for HIP projects as well as for projects at the tribal complex. Mr. Whitecotton, Mr. Peltier and Chairman Bruno approved the hiring; Max Wano and Doyle Owens absent.

Secretary Kenneth Peltier will be submitting the budget and amended administrative guidelines approved by General Council with General Council Resolution 85-1 to the Bureau of Indian Affairs.

The Business Committee agreed to allocate funds for flowers for Mr. Don Smith, the Potawatomi representative to the Absentee Shawnee Housing Authority board of directors who is currently hospitalized.

October 15, 1984, was selected as the next Business Committee meeting date.

Meeting adjourned at 2:40 p.m.

Source Directory printed

The Indian Arts and Crafts Board, an independent agency of the U.S. Department of the Interior, has announced publication of a new 48 page, illustrated *Source Directory* of interest to potential customers for authentic arts and crafts products created and sold by Indians, Eskimos and Aleuts of the United States.

Reflecting the growing number of businesses in the arts and crafts field owned and operated by Indians, Eskimos and Aleuts, the *Source Directory* lists 223 enterprises located throughout the United States, from Alaska to Florida, from California to New England.

The 117 illustrations in the Directory show that the businesses offer a great diversity of handcrafted products, in styles and media ranging from the most traditional to highly experimental, all reflecting distinctive Indian, Eskimo and Aleut creativity and expression. Products listed include a variety of jewelry items in precious metals and stones, along with custom-designed garments and fashion accessories. A wide range of practical and decorative items for home use include rugs, quilts, pottery, basketry, metalwork, beadwork, paintings, fine prints, sculpture, carvings, and figurines in various media. Traditional items include drums and other musical instruments, masks, feather headdresses, decorated dance costumes, and dolls in native dress. Among more unique items are full-scale painted tipi covers and objects decorated with porcupine quillwork.

Businesses appearing in the Directory are artist and craftsman cooperatives, tribal arts and crafts enterprises, as well as numerous businesses and galleries privately owned and operated by Indian and Eskimo individuals, designer-craftsmen and artists. Also included are several non-profit organizations working directly with native groups to develop products and markets.

Entries in the Directory give names and addresses of the businesses, telephone numbers, business hours, outline major products handled by each business, and indicate if mail orders are accepted.

As most of the listed sources maintain retail shops, the Directory also will be of special interest to tourists and travelers throughout the United States. For the travelers' convenience, businesses are listed alphabetically by state.

Single copies of the *Source Directory* are distributed free upon request to: Indian Arts and Crafts Board, U.S. Department of the Interior, Washington, D.C. 20240. Tel: (202) 343-2773.

Budgets next month

Tribal stability noted

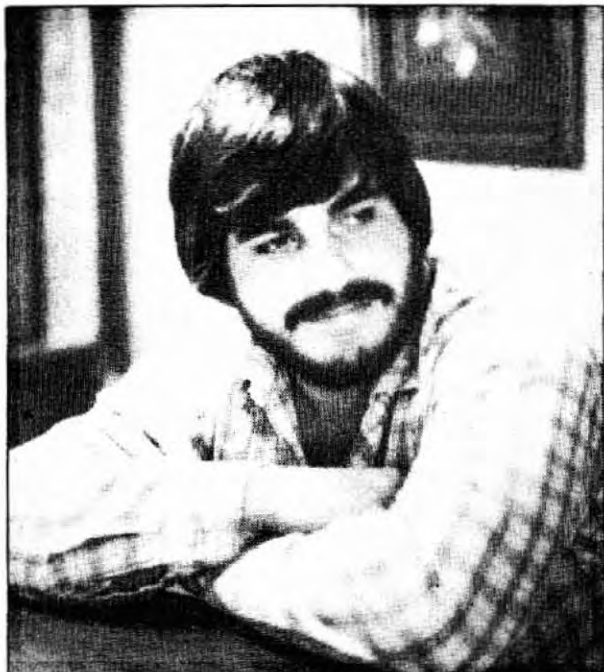
Interior Assistant Secretary Ken Smith told delegates at the National Congress of American Indians convention held in September, that he has seen more and more signs of tribal government maturity.

Smith stressed the importance of strong, stable tribal governments as the base for economic development and other progress. According to Smith, "When you have a good tribal government, you have leadership and a community that can focus on goals and work together for accomplishments...You are able to make long-range plans and stick to them; to pass laws, including tribal taxes, and make budgets that help provide that environment or infrastructure for investment and enterprise...and you have security and order and purpose in the tribal community." Smith said

that reporters regularly ask what the Administration plans to do about reservation problems. "My answer is that we are going to work with the tribal governments to identify problems...and tribal goals and then we are going to work with tribal governments to reduce the problems and to reach each tribe's respective goals. We are going to make self-determination a reality."

Smith also stated that a tribe's success must come from within itself, that the federal government had demonstrated, through 100 years of running Indian programs, that it is not going to provide solutions. Smith said doubters should look at the facts. "Every reservation that is making headway or beginning to enjoy some degree of economic success, has a strong, stable tribal government."

Committeemen speak



Richard Whitecotton, Committee Member

I hold a high school degree and attended the CTSA Indian Trade School. I have had my own electrical business for six years. I also served as the Citizen Band Potawatomi Election Committee Chairman for the 1984 tribal election.

I did not run for Business Committee but was appointed to fill the Committeeman position vacated by C.B. Hitt. I had mixed feelings about accepting the spot because there was only 10 months left on the term. I wondered what could be accomplished by a new member in such a short time. I had become very interested in our tribe, its functions, programs, government, etc. in the six month period I had served as Election Committee Chairman and I accepted the Committee seat in hopes of finding out more about all of these things. As a bonus I hope I can do something useful and progressive for my tribe in what is such a short term.

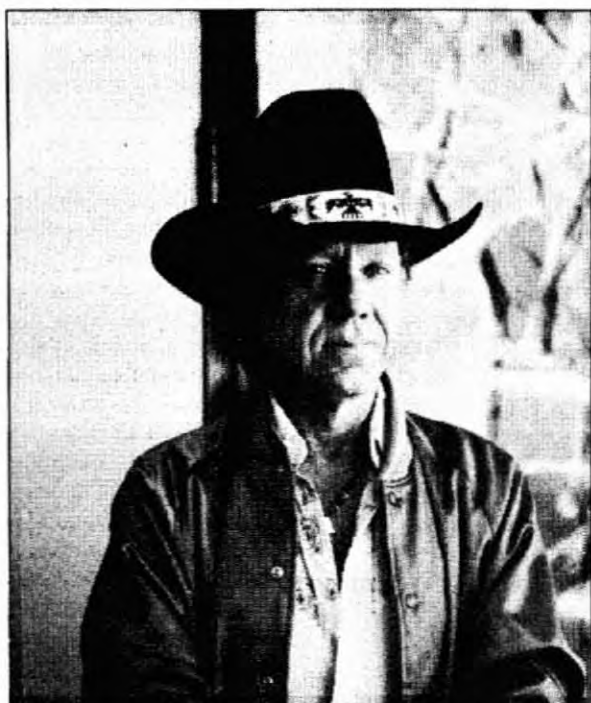
I feel that a "tribe" is a self-governed people that share a common



Secretary-Treasurer Kenneth Peltier

I attended Shawnee High School and several trade schools and have served in the community as a Scout Master, Lions Club president, baseball coach, pow wow club president and member of the Highway 102 Committee. My wife Pauline and I owned a grocery store for over four years while I was employed at Tinker Air Force Base. I retired from Tinker in 1978 with over 31 years of government service.

I felt qualified to run for Business Committee this year after having served on different tribal committees and attending many long Business Committee meetings over the last four years. I have visited with many, many members of the tribe and talked with them about their concerns and feel that I can represent them on the governing



Doyle Owens, Vice Chairman

As far as having prior tribal experience goes, I really had none before being elected to office. I have, however, always been interested in the welfare of our tribe as a whole. I don't really believe that anyone has to have a high-dollar education to be on the Business Committee as long as his or her concern comes from the heart and their ultimate goal is for the good of all the people - not for themselves or a special interest group.

Why did I run for Business Committee? I was asked by a group of

Editor's Note: In an effort to better acquaint tribal members with their elected representatives the HowNiKan recently interviewed three members of the Business Committee. Kenneth Peltier, Secretary-Treasurer, was elected in the last election to replace Thelma Bateman. Doyle Owens, Vice Chairman, was re-elected in the recent election after being appointed last fall to replace impeached Committee Member Mel Maritt. Richard Whitecotton, who will face re-election next June, was appointed to the Committee last

month to replace C.B. Hitt who resigned for personal reasons.

Questions asked of the three included: what prior education and/or experience qualifies you for the Potawatomi Business Committee?; why did you decide to run for Business Committee?; what is your definition of "tribe"?; what do you see as the duties of a Business Committee Member?; what do you see as the three most important issues facing the tribe and what kind of long-range future do you see for the Citizen Band Potawatomi people?

These three men are helping to shape your tribe's future

heritage, tradition and values peculiar to any other government, race or tribe.

As far as the duties of a Business Committee Member goes, I believe that a Business Committee Member is one of five voting members transacting any business for the tribe. It is the duty of this one member to act very wisely, yet cautiously, on vital business matters which may arise. He must remember that he is one of the five voters representing the assets and futures of over 11,000 fellow tribal members. I feel that the Committeeman must strive for progress. He must listen carefully and open-mindedly to all tribal members. He must never allow personal feelings to guide his judgement, but must vow to do what is best for his tribe.

I feel that our major issue is to become self-supporting. We have no guarantee of further U.S. Government grants and support to keep our tribal complex functional. We have so much to offer our people through many programs, but it takes money to operate and we must find a way to fund these things ourselves for our future.

Secondly, I am concerned locally about our tribal unity. We are too small of a group of people in this nation and time in our history to fight among ourselves. We must find a way to resolve this and get our minds on the track of working together.

Third, would be the Constitutional Amendment now in Washington. It contains all members' right to vote, among other things. Each tribal member, upon receiving this referendum, needs to vote on this issue.

I am very optimistic about our future. I believe we are a strong people with the ability of self-support and self-government. I feel that our forefathers endured in a time of adversity and oppression unparalleled in history. If they could do that we, with all of today's opportunities - if wisely used - can do nothing but prosper.

body of the tribe. I think I can work with the other members of the Business Committee and our many, many tribal members to achieve some goals that will guarantee a heritage for our children.

A tribe is a group of people, banded together by ancestral blood and common beliefs, striving to stick together regardless of differences and hardships.

As a Business Committee Member it is my duty to support, protect and defend the Constitution of the Citizen Band Potawatomi Tribe, and to faithfully execute the duties of my office to the best of my ability as well as observe and obey the laws of the tribe.

One of the most important issues facing the tribe, in my opinion, is

the necessity of becoming self-sufficient and self-supporting to maintain our tribal existence. We need to build our land base. We need businesses operating on our land. We need to enlarge our police force and have our own court system. We need our own medical facilities. If we could accomplish these goals we could make our tribal members more comfortable and help them improve their quality of life.

Looking into the future I see the necessity for action on our blood degree dilemma. If something isn't done soon the Indian blood will be gone in another generation - and that is exactly what the United States government is hoping will happen. We must come up with a solution to this problem very soon if we are to maintain our heritage.

tribal members. At the time I didn't know what to do because I really wasn't up on what the Business Committee was doing. But after doing some thinking and checking I decided to run. I feel humble and proud that the people thought I was worthy of this position.

My definition of "tribe" includes all the Potawatomi on the tribal rolls. I believe that all members should have a voice in the concerns of the tribe - just as they did in the old days.

It is the duty of a Business Committee Member to do what he or she believes will benefit the tribe in the future. He or she should always

strive to see what the long-range effects of their decisions will be.

There are not three major issues facing us now, but one. That is to insure that the tribe becomes self-supporting. I think the politicians are going to see to it that government grants and monies for tribes are abolished. If we are not self-sufficient as a tribal entity we will die out.

As far as the future goes, I think that if we all work together in the ways we have been we will be self-sufficient in a few years. It is going to take all of the people's help, but I think our future looks promising.

In my opinion...

Proud Potawatomi make yourself known

By Kaye Warren

Administrative Secretary, Potawatomi Tax/Corporation Commission

It may seem an odd priority to consider a topic so far in the future as the 1990 decennial census; however, consider it we must.

At a meeting with several federal departments recently the Census Bureau made an effort to explain the problems encountered during the 1980 census with regard to the enumeration of American Indians. As gigantic an undertaking as the census is, time will be well spent on informing the Indian community of effectively identifying themselves as not only American Indians, but also as members of their individual tribes. The importance of this consideration is DOLLARS! The federal government funds many projects by the ethnic division of the population in any given jurisdiction according to census bureau figures. Unfortunately, the figures are cast in stone for 10 years until another census is taken. Instances of tribes being funded by the number of individual tribal members in their jurisdiction, only to be asked to serve *all* Indians residing in the area, are common. This could and has happened to the ration of funds for 100 which has to stretch to serve 1,000.

The key to changing this frustration is to *always* remember to identify yourself as (1) American Indian and (2) a member of your individual tribe. Anytime you complete a questionnaire where race is asked, continue to properly identify yourself. When 1990 gets here, we will be counted. It could mean direct assistance to you or a member of your family. This is important if you live in or out of the jurisdiction of your tribe.

The 1980 census counted 1.4 million American Indians in the U.S.

Some other interesting figures are:

- (1) Slightly more than one-third of the nation's 1.4 million American Indians were living on Indian lands in 1980, according to a report from the Commerce Department's Census Bureau.

- (2) 486,460 American Indians lived on reservations, tribal trust lands, and the historic Indian areas of Oklahoma. Another 880,216 lived outside these areas including 8,023 who lived in Alaska Native villages.
- (3) 70 percent of those living in Indian areas were on reservations. Another 16,359 lived in Oklahoma historic Indian areas, and 30,265 were on tribal trust lands.
- (4) The West had the highest proportion, 42 percent of Indians living in Indian areas and Alaska Native villages.
- (5) Indians were heavily concentrated in Indian areas in certain states: New Mexico, 78 percent; Arizona, 75 percent; South Dakota, 74 percent; and Oklahoma, 72 percent.
- (6) The census shows that 30,265 Indians, or 2 percent, lived on tribal trust lands. The largest numbers were those near the Navajo Reservation and those of Cheyenne River, S.D., Turtle Mountain, N.D., and Rosebud, S.D. reservations.
- (7) The majority, 69 percent, of American Indians in Oklahoma resided within the boundaries of the Oklahoma historic Indian areas.
- (8) Oklahoma has the second highest population of American Indians, led only by California.
- (9) Among the component counties in the Oklahoma historic Indian areas, the American Indian population as a proportion of the total population was highest in Noble and Adair counties, with 39 and 33 percent respectively.

Copies of the report, "American Indian Areas and Alaska Native Villages: 1980," may be purchased from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

It's time to take our selves seriously

By Pat Sulcer, HowNiKan Editor

As this issue of the HowNiKan goes to press the presidential election is just a few days away and the outcome, sadly enough, seems to be a foregone conclusion. Party Republicans, it appears, will be party Republicans - regardless of the candidate, his voting record or opinions on pending issues.

The American Indian Review recently published a three page interview with Walter Mondale - who appeared to be sincerely concerned about Indian issues: sovereignty, health care, education etc. After twice extending their publication deadline, the Review was still unable to get a response to their questionnaire from either Reagan or Bush.

Reagan's recent veto of the desperately needed Indian Health Care Reauthorization Act represented a careless disregard of the Native American's future health and well-being. His similar veto on the Tribally Controlled Community Colleges Act and approval of Senate Bill 2000, which allows the Secretary of the Interior to invest monies in

IIM accounts (Indian monies) with the Secretary of the Treasury, similarly demonstrate a commitment to abolition of the Native American entity.

What can members of a sovereign entity do when their treaty obligations with the United States Government are violated - as they surely were in the health Act veto?

It sounds old hat and it may be, but at this point it's the only hat we have: **write your congressional representatives.**

Over the next few years, as tribes begin to take on more and more responsibility for their economic, legislative and cultural well-being, you can be assured there will be more and more government interference from both the states and the Great White Father in Washington. It was easy to guarantee the tribes in the United States sovereignty - as long as they didn't utilize it. It was easy to guarantee them assistance - as long as they didn't want a controlling voice in the quality of that assistance. It was easy to guarantee them tax breaks - as long as they didn't affect the tax roles one way or

another anyway.

But what happens when a tribe demonstrates a commitment to self-determination and self-sufficiency - much like the Citizen Band Potawatomi Tribe has? We may be about to find out.

The HowNiKan has learned that - under the guise of searching for alternative tax resources - the Oklahoma House of Representatives recently formed a committee (chaired by Don Johnson of Pawnee) that has, in cooperation with the Oklahoma Tax Commission, begun a campaign to impose state sales tax liability on Indian Tribes. In Art. I Sect 3 of the state of Oklahoma's Constitution there is a guarantee that the state will never have jurisdiction over Indian lands and the last treaty between the U.S. Government and the Potawatomi people gave them sovereign autonomy. Of course we knew, eventually, there would be a price to pay for innovativeness and we were willing to fight that battle when we came to it. After all, our government to government treaties ought to at

least be as honorable as those held by the United States' with the Marshall or Caroline Islands.

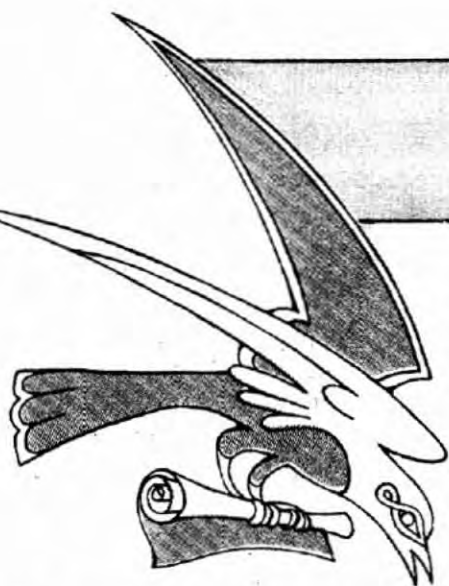
What we object to is the underhanded way the various governments are going about handling "the Indian problem." Auditors from the State Tax Commission are systematically being sent from tribe to tribe all over the state - in order to collect a dossier of official tribal refusals to turn over their records. Obviously, this is all leading up to a bang-up precedent setting court case - right here in the heart of Indian Territory.

Since the Reagan administration has made quite clear its ambivalence - on one hand defending Indian self-determination and on the other voting against the measures necessary to implement that goal - our only hope is public and congressional pressure. Whether or not you live on the reservation, whether or not you receive tribal services, this issue affects your future. If tribal governments can be destroyed, tribal members and their cultural identity can't be far behind.



Send editorials to: HowNiKan, Rt. 5 Box 151,
Shawnee, Oklahoma 74801.

Letters to HowNiKan



"Grandfather," appreciated

Dear Ms. Sulcer:

The Western History Collections of the University of Oklahoma is delighted with your recent gift of "Grandfather, Tell Me a Story". This valuable bit of oral history will be placed in our library division and be preserved for use by future scholars and researchers.

As a major research center for Western and Indian History, this is the type of book that we would be expected to have but which would only be available to us through the thoughtfulness and courtesy of persons such as yourself. Please express our thanks to the Tribe and our willingness to assist them in any way that we can in the future.

Sincerely yours,
John S. Ezell, Curator

Absentee argument

Dear Pat,

I would like to say how much I enjoy reading the HowNiKan newspaper, it really tries to keep the whole tribe informed as to what is going on.

This is very important to tribal members, like myself, who do not live in the immediate area. In fact it is just about our only source of information concerning tribal business.

I deeply resent my vote not counting because I could not attend the annual meeting. I think all tribal member's votes should count regardless if in person or by absentee ballot. The by-laws concerning voting should be changed so absentee ballots can count. It is not right for a few members to decide for "all" members!! I would love to hear from the ones who opposed the absentee ballot, and know their reasons and views on the subject. Please feel free to give them my name and address, I really want to know.

I also enjoy reading the letters to the editor and was very pleased to see a letter from a distance relative. I am referring to the letter in the last issue from Grace E. Merrifield, who is a descendent of Madeline Yott. I too, am a Yott descendent, my father was Marvine Berl Yott, my grandfather was Andrew Alexander Yott, my great grandfather was James Brisque Yott.

In closing I must also say I

really liked the article by John Barrett, Tribal Administrator, on the history of blood degree. It was very true and sad.

I have enclosed a check to help cover the cost of the newspaper, keep up the good work and keep us "all" informed.

Thank you very much,
Ceveta Berldean (Yott) Fincher
147 King Arthur Road
Mabank, Texas 75147

Degree debate goes on

Dear Editor,

Re: Degree of Indian Blood.

I feel that having a tribe made up of many degrees of Indian blood/white, etc. could be viewed as an asset.

The range of knowledge that could be pooled to aid the tribe as a whole would be very great.

Please except the enclosed \$25 donation for the support of the HowNiKan and the \$6 for a copy of the book "Grandfather, Tell Me a Story".

Love N' Light,
Sharon Dimler Matsumoto
Perris, Ca.

...and on

Dear Editor:

It has been my intention to write this letter for quite some time. First I would like to say how much I enjoy the How Ni Kan newsletter. I find it to be very informative. There is one thing I would like to see and that is a section devoted to genealogy. You see, I feel it is important to carry on our Indian heritage.

It is in this spirit that I wish to comment on the proposed constitution. Article 3, part D. I feel that this would be an injustice to the future Potawatomi people. Even though the degree of blood filters down, there will always be our "fathers" blood. For one to deny that right is wrong. To say you must be one-eighth Potawatomi Indian is to deny our heritage.

Such selfishness must not be allowed. Our people have been known as the friendly people, ready to share their "fire." One trip to a meeting of the Potawatomi tribe would make one wonder what has happened. Where has the animosity and greediness come from? Where is the unity and support we should be searching for?

It is imperative that all people of the Citizen Band Potawatomi tribe unite whether present or absentee before our tribe is considered "history." We all belong. Let's keep it that way.

Respectfully,
Carol Godinez
Oklahoma City, Okla.

Editor's Note: The Constitutional section referred to

by Ms. Godinez is nothing new. The tribe's existing Constitution limits future enrollment to children of one-eighth blood degree — as voted on by General Council.

Vets need help

To Whom It may concern:

Since the dedication of the Vietnam Memorial on Nov. 11, 1982, each state has sent a contingent of Vietnam Veterans to "the wall" to represent its fallen and missing veterans. The veterans concerned have vowed to hold an around-the-clock vigil until the government of North Vietnam addresses the issue of our POW-MIA's. On Nov. 4-11, 1984, the Honor Guard Unit of the Vietnam Era Veterans Inter-Tribal Association will have the privilege of standing guard at the memorial for 192 hours (eight days) and will have a part in the dedication of the Vietnam Statue to be unveiled on Nov. 11, 1984. This will be a chance for the American Indian Vietnam Veterans to remember their fallen warrior brothers and again be proud for their part in the war. The Honor Guard Unit is made up of combat veterans only.

Because we are only a non-profit organization, the entire cost has fallen on the ten (10) man contingent leaving for Washington, D.C., in November. We would like to ask for help from our friends, relatives, and tribal governments because without it, this endeavor will not be possible to represent the American Indian at the Vietnam Veterans Memorial. If you would like to sponsor a vet, your help would be greatly appreciated.

Donations are tax deductible and can be made to the:
Honor/Color Guard Fund acct
No. 2024532
C/O Vet Center
4111 N. Lincoln Blvd. Suite No. 10
Oklahoma City, OK 73108
Telephone 405-521-9308
Thank you for your consideration.

Sincerely,
Michael G. Toahty
Commanding Officer
Central Chapter

Inaccurate degrees

Dear How-Ni-Kan:

Here is a "little" donation. I enjoy getting the paper.

Also, I do not agree that those with one-eighth Indian blood should be dropped from the rolls because not all the records are accurate. I have talked to quite a few people that have the same problem. I am more Indian than what is recorded.

Thank you for the paper. I look forward to it!

Margaret A.
(LeClair) Coffman
Phoenix, Arizona

For the tribal good

Dear How-Ni-Kan,

I'm sending a \$ to help with How-Ni-Kan. It really isn't as much as I would like to send. My health has been bad, so I can't really do the things I would like to do.

Since Reagan is in there, I can certainly see where we are going on that point. Dr. Dean Chavers is absolutely correct.

I also try to talk to some to settle their pet peeves and work on keeping the Tribe together as a loving, caring tribe instead of trying to hurt others of the tribe.

Some are angry and won't even vote because they aren't mentioned at the convention of the Democrats and Republicans. That won't stop me from voting because I see all this coming with Reagan as president.

I'm hoping things will settle down out there. And all this trying to destroy our heritage will stop. If anyone makes a mistake, please, I don't want to hear about it. I'm hoping now it will settle and we can all go on about our business for the good of the tribe.

Louise Owens
Shawnee, Okla.

Relief in sight

To The People of the HowNiKan Paper,

Sorry I am late sending my donation in, but I do support the idea of the newspaper. And please, only send one paper from now on. Here is my \$25 donation.

Kindly,
Everett Gourley
Albuquerque, N.M.

(Editor's Note: At long last the HowNiKan is getting control of the HowNiKan mailing list! Before the next issue is printed we hope to have all the updates on multiple listings, deletions and changes of address made. Until then, bear with us - and thanks again for your support.)

"Reservation" request

Dear How-Ni-Kan,

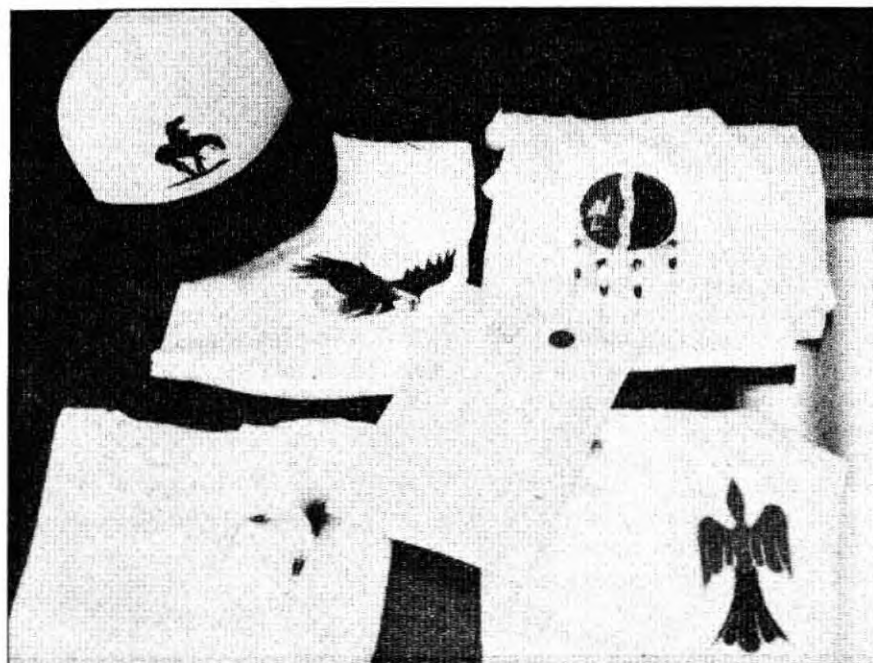
We really enjoy the publication and always look forward to the next issue. Unfortunately, I have never been able to visit the reservation, although I have wanted to.

Would it be possible to have pictures in How-Ni-Kan showing the different areas of the reservation? I'm sure others would enjoy this as much as I, whether they have been to the reservation or not.

Please keep the issues coming. They are truly enjoyed.

Mrs. W.L. Gay
Buffalo, Texas

Hand painted one size fits all softball cap - \$12



Order Form

[illegible]

Please add \$1 per item for postage

Mail this order form and your check or money order made payable to the Citizen Band Potawatomi Museum to: Citizen Band Potawatomi Museum, Rt. 5 Box 151, Shawnee, Oklahoma 74801.

Total

Potawatomi Dictionary

The Potawatomi have a tendency to elude vowels and syllables, due to the rapidity with which the dialect is spoken, as compared with that of the Ottawa and Chippewa. The vowels are : A, E, I and O. The alphabets not used in this writing are as follows: C, D, F, G, J, L, P, R, U, V, X and Z, although some Potawatomi use a few of the alphabets above.

T is used in place of letter D.
TT is pronounced like CH.

B is used in place of letter P.
Vowels

A, E, I, O
Ba, Be, Bi, Bo
Ta, Te, Ti, To
Ka, Ke, Ki, Ko,
Sha, She, Shi, Sho
Ma, Me, Mi, Mo
Qa, Qe, Qi, Qo
Sa, Se, Si, So
Wa, We, Wi, Wo
Ya, Ye, Yi, Yo
Sa, Se, Si, So

English	Potawatomi
Rabbit.....	MS IWE
Fly.....	O TTA
Mosquito.....	SKA ME
Bear.....	MKO
Rat.....	WAB KO NOSH QE
Raccoon.....	AS BEN
Squirrel.....	SEN KO
Fox.....	WAK SHE
Bird.....	BNE SHI
White Jack Rabbit.....	WA BO SO
Deer.....	SAK SI
Elephant.....	WE TAB A KE— Nearest to it.
Lion.....	BESHK MWE
Monkey.....	SA KO
Tiger.....	SHIB SHEE
Zebra.....	BESHK KTAK SET- NEK TO SHA
Animals.....	MI TTE BE YAK
Dove.....	MI MIS
Butterfly.....	ME ME KE
Spider.....	ES BI KE
Crane.....	TTE TTA
Grizzly Bear.....	KE KAN KE SHI
Civet Cat.....	TA TA KOS
Turkey.....	BNE
Elk.....	MSHE WE
Alligator.....	KO KOT NE
Mule.....	MA MAK SHE
Coyote.....	NA NIN WE
Eagle.....	KNO
Chickens.....	BKA A QA YAK
Duck.....	SHI SHI BE
Dog.....	NA MOSH
Horse.....	NEK TO SHA
Cat.....	KA SHO
Cow.....	BSHA KE
Cattle.....	BSHAK WOK
Goose.....	BES KE SI
Geese.....	BES KE SI YAK
Antelope.....	WAB TI
Bull.....	KSHI WI
Calf.....	BSHE KIS
Goat.....	MO TO
Sheep.....	MAN TA NISH
Bald Eagle.....	BESHK KNO
Turtle.....	MSHI KE
Fish.....	KI KOS
Lizard.....	WE KA TE
Buzzard.....	WI NE KE
Crow.....	KA KAK SHI
Ape.....	KTTE SA KO
Caterpillar.....	WEM KWO YA NE
Toad.....	MAM KE TTI
Frog.....	MAK TTA KO
Otter.....	KET TE
Beaver.....	MAK
Cricket.....	TTIK SHOT MO SI
Tree Frog.....	MEM TTI QE
Bat.....	MI SHAK NEK WE
Hound Dog.....	BA BA KI
Humming Bird.....	NA NO KAS
Skunk.....	SHE KAK

The Pedigree Papers

By Dr. Francis Levier

The American Indian has had an interesting relationship with United States government. Since 1784 (the first one ready with the Six Nations) the United States government has been using rolls for the distribution of goods to satisfy treaty agreements. The initial use of roll members, or pedigree papers, were instituted for this purpose.

These rolls were to be used for distribution to individual adults of food, clothing, ammunition, and other materials. This practice continued throughout the history of Indian-White relations. As time passed, these rolls were updated to include the new adults who were to be dealt with in order to keep peace and control over the tribes. As the rolls were updated, such people as Indian traders (non-Indian); missionaries who were helpful to the government (non-Indian); Indian agents (non-Indian); as well as other influential non-Indians were also added to the rolls to receive goods. These goods were to be distributed to these non-Indians in payment for services to the government. Thus, the rolls expanded and as other updates were done, the descendants of these people were added. Again, the rolls expanded, and so on.

As the years passed, the rolls continued to be used as a means of goods disbursement to greater and greater numbers of people.

The government then began to reach the point where they did not live up to the agreements of the treaties and annuities were no longer dispersed. However, the system of rolls was not eliminated. In fact, the rolls began to be used for a variety of other purposes.

It is important to note that there was one other group of people who had to undergo the concept of pedigree papers. The slaves of early America and up to the end of the Civil War, not only had bloodlines, but papers showing ownership. This is the only parallel to the Indian situation in the history of the United States. As the Civil War ended, so did ownership papers and pedigree lines for the slave.

The pedigree papers continued to be used by the government to identify Indian people, however. When the first citizenship and voting rights were passed, the rolls were used to identify Indian people, and they were to be excluded from such acts and laws.

In 1887, with the introduction of the Dawes Act or General Allotment Act, the United States again used the tribal rolls, at the same time those individual tribal members who received allotments were also to become citizens of the United States. The allotments were to be held in trust by the Bureau of Indian Affairs (BIA) for 25 years. At this time the adult Indian members of the tribe could disburse of the property or use it in any manner that they chose. At the same time, the rolls again were used to divide all funds received from sale of non-allotted reservation lands. This use of the tribal rolls was an effort to terminate and integrate Indian "citizens" into the mainstream of American life at minimal expense to the government. The Indian Citizenship Act of 1924 provided all Indian people the title of citizen of the United States. The Dawes Act was a direct attempt at termination of Indian people as Indian tribes.

The Indian Reorganization Act again used tribal rolls, or pedigree rolls, to reverse the policy of allotment and move toward a policy of tribal reorganization. This policy provided for the re-purchase of former reservation lands or new reservation lands for control by the tribal government. Specific acts such as the Oklahoma Indian Welfare Act, the Indian Claims Commission Act, and the Indian Reorganization Act all dealt directly with the use of tribal rolls to determine who was qualified to take part in these acts.

Thus, we saw another use emerging for tribal rolls. This new roll was to serve as a guide for the future of who was qualified to receive specific services through the various acts. No longer were rolls changed to add members to rolls as political favors. The established rolls now governed eligibility.

The move to update rolls was limited only to descendants of individuals who were on a previous roll. The rolls for a good number of tribes were final and formal as of the 1896, 1907-8 and 1925 rolls of the Bureau of Indian Affairs. These were adopted from earlier rolls.

In the 1896, 1907-8 and 1925 rolls the use of degrees of Indian blood began to be used. "Degrees of Indian blood" is a situation where the pedigree idea is used as with livestock, etc. The idea is that if there are no traceable non-Indians in the family, the person was considered to be full blood. If a full blood was married to a non-Indian, the two degrees would be added together (in this case it would be 4/4 or full blood plus 0/4 or non-Indian equals 4/4) and then divide by 2 (or 4/4 divided by 2 equals 1/2). Thus, the children of these two people would be 1/2 Indian. This system continued and is used currently to determine degree of Indian blood. This is a simplified method of describing degrees of Indian blood, or pedigree lines, for Indian people.

As time passed, the degree of Indian blood became required, as in present times, for government benefits to Indian people. In order to receive health services, educational assistance, housing, tribal voting rights, and many other benefits the person must be able to show degree of Indian blood. Of course, the present situation also requires proof of need to receive services.

Indian people are the only people in the United States who have been required to prove who they are through pedigree rolls to receive inheritance from family and parents, take part in the elections of their tribal leaders, and a variety of other normal activities that the regular "American" takes for granted. Thus, the pedigree papers were established and evolved to become a major part of Indian life in modern America.

Another bingo debate

The St. Paul, Minnesota **Pioneer Press/Dispatch** has expressed misgivings about a proposal to convert a vacant Sears store in Duluth to Indian reservation land to allow a tribally-run, high-stakes bingo game.

From the editorial, the proposal seems to benefit the tribe (Fod du Lac Band of Chippewa Indians), the city and the state -- and has the support of all the concerned governments. The editorial indicates that the tribe would receive about one-quarter of the profits to be used for health and education benefits on the reservation about 15 miles away; the city would also receive a quarter of the profits and the remaining half would go to a commission that "would be free to use the money for municipal improvements."

A Duluth official said the venture, by its third year, would raise about \$3 million annually. It would also create about 100 jobs. The editorial acknowledges the proposal is a creative effort to provide needed economic development for both the tribe and the city. The editorial indicates, however, that it seems odd to have state laws restricting bingo prizes and then promote high-stake games by going around the law. It concludes: "We have serious misgivings about efforts to circumvent state laws and to distort the definition of reservation land so as to get a leg up on the state's gambling fever."

Jobs offered

The National Indian Employment Resource Center (NIERC) has announced job openings for hundreds of American Indians and Alaska Natives.

NIERC officials said Fortune 500 companies need skilled workers ranging from entry level positions to aerospace engineers. The employment center receives daily contact from employers looking for qualified personnel. Currently, NIERC reports there are 5000 job openings.

NIERC is a private employment agency located in Denver, Colorado which provides services for American Indians and Alaska natives.

For further information contact NIERC at 2258 South Broadway, Denver, Colo., 80210, or call 1-800-572-9450. If in Alaska, Hawaii, or Colorado call (303) 698-2611.

Indians & the military

A booklet titled "Native Americans and the Military - Today and Yesterday," has been published by the U.S. Army Forces Command public affairs office.

Prepared by Nancy Anne Haynie, U.S. Army public affairs specialist, the 72 page booklet gives information on the number of Indians in military service today and in past American wars. In addition, it includes Native American Medal of Honor winners, memorials, and other information. Contact your local Army office to receive this interesting booklet.

Criminal history recalled

Angie Debo's story of the liquidation of the Five Civilized Tribes in Oklahoma is available in paperback from the University of Oklahoma Press.

And Still The Waters Run: The Betrayal of The Five Civilized Tribes reveals the corruption Debo discovered in social, governmental and religious organizations in Oklahoma during early statehood.

The author has been called the First Lady of Oklahoma history and is recognized nationally for the scholarship and integrity that marks her writings. She tells her tale in the sober, factual, carefully documented style of an academic historian.

The Hudson Review said, "This cruel story of the destruction of a wonderfully adapted civilization and the theft of a way of life is fully and clearly presented in a book which is a model of honest and judicious repudiation."

"This new edition and paperback reprint," said Publishers Weekly, "is now extremely timely and should be picked up by that increasing number of concerned citizens who want to know the true history of the betrayal of the American Indians."

Debo received her doctorate in history from the University of Oklahoma. Her books include "A History Of The United States," "The Rise And Fall Of The Choctaw Republic," "The Road To Disappearance: A History Of The Creek Indians," and "Geronimo: The Man, His Time, His Place," all published by OU Press.

"And Still The Waters Run: The Betrayal of the Five Civilized Tribes," is available for \$12.95 in paperback OU Press, Norman, Oklahoma 73019. (405) 3251701.

Alcohol amendment

The Indian Health Care Improvement Act, now under consideration in the House of Representatives, will include amendments relating to the prevention of alcohol and drug abuse. The Department of the Interior (DOI) and Health and Human Services (HHS) are required by the amendments to coordinate efforts to train teachers, administrators and counselors regarding juvenile alcohol and drug abuse prevention.

The amendments also require the two departments to compile studies and literature relating to the subject. In addition, the amendments would establish an office of alcohol programs within

the Indian Health Service (IHS) and provide funds for an additional staff.

Congressman Tom Daschle stated in testimony before the House Interior Committee that although it is difficult to calculate the cost of an effective prevention program, this cost will be much less expensive than costs for alcohol-related diseases, child and spouse abuse, incarceration, court costs, public assistance, and unemployment due to the effects of the disease.

The Administration has requested \$26 million in the 1985 fiscal year budget to combat alcoholism among Indian people. (Reprinted from the October issue of Talking Leaf.)

Dear HowNiKan Supporters,

Running the list of HowNiKan donors every month has become my favorite part of putting together the newspaper! At a time when Native American journalists and mainstream media are beginning to realize the importance of shared information between tribal members and the rest of the world it's extremely gratifying to know that the people I serve are truly interested and appreciative of their tribal newspaper. After all, it's YOUR tribe and you have a right to know what is going on. Isn't that worth a dollar or two? Remember, all donations are tax deductible.

Mi Qett,
Pat Sulcer, Editor

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